



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BRIEF COMMUNICATIONS

HEBREW *MAŠÁL*

Heb. *himšíl*, he likened, and *himšíl*, he caused to rule, are generally regarded as two different stems, but the primary connotation of both verbs is *to shine*. The stem of Assy. *šalum-matu*, shine, luster, glory (HW 665^b)¹ is a transposed doublet (JBL 34, 61, l. 9; 63, l. 2) of *mašálu*. It is not impossible that *māmšalā* in Gen. 1:16 means *shine*, illumination, not *rule* (Š *šultānā*, T *mišlāt*, Græc. Ven. ἡγεμονία). Afterwards it was, of course, misinterpreted. How many readers of the English Bible know that *solemn* (DB 4, 559) means originally *annual*? Heb. *môšél*, ruler, is a person who *shines*, i. e. is *eminent*, distinguished. This meaning is preserved in Arab. *mátula*, to be eminent; *maṭīl* means not only *like*, similar, but also *distinguished*, excellent. Gesenius' *Thesaurus* stated s. v. *mašál*, to rule: *In reliquis linguis Semiticis haec radix non reperitur . . . sed congruit* Gr. βασιλεύς.

According to Fleischer in Delitzsch, *Das salomonische Spruchbuch* (Leipzig, 1873) p. 43, the original meaning of the stem *mašál* is *to stand*, but Arab. *mátula* = *aqâma*² is a transposed doublet of *támala*, and this is identical with Heb. *šamár*; see my paper *The Disease of King Teumman of Elam* in JSOR 1, Part 2. It cannot be derived from the Assy. *šamallû*, assistant in business, which we have in the Talmud as *šəuáliâ*, helper (not *apprentice*) although we find Arab. *t* = Assy. *š* in loanwords (cf. JBL 35, 321, below) and although we have in Arabic not only Assyrian loanwords (cf. OZ 10, 70; BL 121, below) but also Sumerian terms, e. g. *niqs*, *niqš*, *naqš*, *raqš*, *daqš* = Sumer. *daggas* (OZ 16, 493; cf. 17, 53, n. 5). In §§ 100-107 of the Code of Hammurapi *šamallû* denotes a *drum-*

¹ For the abbreviations see above, p. 75, n. 1.

² For Arab. *tamátṭala báйна jadāḥhi* cf. Heb. 'amād lē-fanáy (GB¹⁶ 598a) and *Est.* 38 (*hā' mīd*).

mer (commercial traveler, traveling salesman, French *commis voyageur*, German *Handlungsreisender*) while *tamkaru* is the head of the firm (German *Geschäftsherr*).³ The *tamkaru* is the principal, and the *šamallû* is his agent. R. F. Harper (1904) explained *šamallû* as agent, trader; contrast Winckler, *Die Gesetze Hammurabis* (Leipzig, 1904) p. 113^b. Assy. *šamallû* is the Sumerian *šamanla* (SGL 257).

Just as Heb. *himšîl*, he caused to rule, and Heb. *himšîl*, he likened, are derived from *mašâl*, to shine, so Assy. *šarru*, king (= Heb. *šar*, prince) is connected with Assy. *šarûr šamši*, sunshine (cf. Delitzsch, *Proleg.* 92). Arab. *šarra* means to sun = to dry in the sunshine. The allied stem *šârâ*, *šârî* has the same meaning, but it signifies also to shine, to flash (syn. *lâma'a*). In Hebrew we have this stem in *mišrâ*, dominion, sovereignty (JBL 32, 113, n. 23). *Îsrâ-'el* may mean God rules (cf. EB 2311; WF 216). Arab. *šarâr* denotes a spark. The original meaning of Arab. *šarra*, to be bad, is privative: to lose luster, i. e. to be tarnished, sullied; cf. Assy. *lâ banîtu*, uncleanness, impurity, syn. *limuttu*, evil, and *zalıptu*,⁴ wickedness (HW 180^a below; ZR 66^b; ZDMG 65, 563, 14). Arab. *šarrara* signifies to tarnish the reputation of a person. The stems of Arab. *šarîq*, rising sun, and *šarîf*, eminent, distinguished, noble, are derived from the same root (JBL 35, 323).

The original meaning of Assy. *mušâlu*, mirror, is shiny, polished; the mirrors of the ancients were of polished metal (cf. above, p. 89). *Mišêlu* (for *mišâlu*) may have the same meaning.⁵ A synonym of *mušâlu* is *nâmaru* (= *ma'maru*, from *amâru*, to see) which appears in Syriac as *nâwêrâ*, *nâwûrâ*. A mirror reflects the likeness of a person; therefore the denominative verb *mašâlu*, to mirror, means to be like or equal. Assy. *mišlâni* denotes two equal parts or halves. Heb. *mašâl* means

³ Cf. Arab. *tâjir*, merchant = *taggâr* = Assy. *tamgar* = *tamkaru*. For *g* = *k* under the influence of an adjacent liquid (KAT³ 38, n. 3) cf. Ethiop. *hâqqêla*, to perish = *hâkula*, Arab. *hâlaka* = Heb. *halâk*, to go. *Tamkaru* means originally trade, commerce; cf. GK §122, r. For *taggâr* in OT see *Kings*, SBOT, 117, 28.

⁴ This stem appears in Hebrew, with partial assimilation of the *z* to the *p* as *salâf*, and in Arabic, with transposition, as *fâsula* (cf. AJSL 32, 64).

⁵ Cf. BA 2, 421, 15; Gunkel, *Schöpfung und Chaos* (1895) p. 422, l. 51; KB 6, 1, p. 96, l. 15; contrast Gressmann, *Altorientalische Texte und Bilder* (Tübingen, 1909) 1, 37, 51.

a *line of poetry* consisting of two halves or hemistichs. The objections raised by Kittel (RE³ 18, 687, 42) and Eissfeldt (cf. GB¹⁶ 470^b) are not valid (see AJSL 20, 150, n.*). *Mirror* may mean *pattern, example*; Syr. *mahzītā* denotes both *example* and *mirror*; Arab. *mátala* signifies *to inflict exemplary punishment*; cf. Matt. 1:19: not willing to make her a public example, μή θέλων αὐτὴν δειγματίσαι = παραδειγματίσαι (Delitzsch's Heb. NT: *uē-ló abā lē-tittāh lē-herpā*).

The phrase *Uassurme Tabalā'a epšēt māt Aššūr umaššil* (HW 431^b, below) means *Uassurme of Tabal was indifferent to the actions of Assyria*; KB 2, 21, 64 rendered correctly: *Uassurme von Tabal ward gleichgiltig gegen die Handlungen Assyriens*.⁶ Moses Schulbaum's *Deutsch-Hebräisches Wörterbuch* (Lemberg, 1881) gives *hištauūē lē-ḡabār* for *gleichgiltig sein gegen etwas*. In Arabic you say *sauā'un* 'indī or *siyan* 'alāiia for *it is the same to me*, French *cela m'est égal*, Ital. *m'è indifferente*, *m'è tutt' uno* (it is all one to me).

For Assy. *ina mūši mašli*, at midnight (Heb. *ba-ḥāc̣î hal-lāilā*) cf. Arab. *mālta*, at the beginning of the night, and for Ethiopic *mēsla*, with, we may compare the Hebrew prepositions 'im and *et* which mean not only *with*, but also *like*; the clause *qanīṭi 'iš et-Īahyē* (Gen. 4:1) signifies *I have produced a man as well as Jahveh* (CoE 507).

Ethiop. *mēsla*, with, Heb. *mašāl*, verse, and *mōšēl*, ruler, as well as Assy. *mušālu*, mirror, and *tamšīlu*, likeness, are all derived from the same stem *mašāl*, to shine; cf. my remarks in JSOR 1, 9.

PAUL HAUPT.

Johns Hopkins University.

DOLLY AND BUCK-TUB IN EZEKIEL

In Ezek. 20:37.38 JHVH says to the Jews in Babylonia: I shall cause you to pass under the dolly, and I shall put you into the buck-tub: I shall purge out from among you those who rebel and transgress against me; I shall bring them forth out of the country where they sojourn, but they shall not come to

⁶ Cf. Rost, *Die Keilschrifttexte Tiglath-Pileasers III* (Leipzig, 1893) p. 73, l. 14; p. 115, below.